Our Real Substance the Divine Essence. TO THE EDITOR OF THE SUN - SIT: In your voluminous, interesting and instructive correndence about immortality, the debaters seem to be led up to the crucial question of the contin uance of an individual form. Recognizing the fact, without the wherefore, that the matter of the body and the mind of the body are disparatetwo separate entitles - and the fact that, so far as our sensible experience has gone with phe-nomena, all forms dissolve into formless or unindividualized stuff or elements, they cannot under stand how the soul is kept together after the dis

solution of the body. Now, we will pass the nexus of the mind with the body, and the nexus of the mind with the spiritual electric or ethereal body, called the soul, as an unsolvable mystery, simply accept the fact that they are joined, and come to the question of continuity. Abundant psychic phenomena the body, mastering and driving it on through weariness and sickness, and subduing the appetites and passions that result from it, right up to the moment of bodily death. Recognizing, according to some ancients, that sentience is "linked with a fine material vehicle which is its immediate sensorium in this world and the seat of its recollections in the next' (Ency. Brit.), is there not s perfect, logical and safe analogy between the volitional continuation of the bodily form in this life and the continuation of the spiritual form in the next? If the body here was a single and ultimate element, not subject to attacks from without, we could and would live forever in this bodily condition; but it is a planetary composite, and must dissolve with the planet.

Now, assuming that the soul is is an individual and circumscribed mass, or form, of ether, then the moral elements of Hope, Love, Happiness and Ambition will keep it together, as in the bodily life; and the reflex powers of these mental elements have the revivifying effect through come, sleep, death, as we awaken our selves at any moment of the night by predeter mination. Thus infants and idiots are resur rected, after laying off the "muddy investiture, by their hereditary stock of moral constitution There is no inherent germ of continuous vitality in the soul form separate from mind or will power either direct or reflex. Souls may either live after bodily death, by moral virility, or drop stillborn into the next world from vice and despair. So, we come back to the good old Book: "In right cousness there is eternal life." The materialists putit: "In righteousness there is eternal death. Now we show them by this that if they behave themselves they can meet again their beloved. This is all perfectly analogous with this life

We are simply detached hits of God and there fore we cannot perish. By sin our individual soul substance may become dissinated, as on bodies do; but by healthy moral hygiene we can continue our forms. "And God formed man of the dust of the earth and breathed into him the breath of life." There were two separate acts in man's creation. The body was made first and then something else, a real substance-not an ldea -was placed within it. This real substance was the essence of God's bodily existence, the Allpervading ether animated by Mind. WILLIAM HEMSTREET.

BROOKLYN, Oct. 18.

"Scholasticus" Replies to Mr. Higgins.

TO THE EDITOR OF THE SUN-Sir: Mr. Higgins says: " 'Scholasticus' still practically insists that it is self-evident that the human personality or soul is immortal or indestructible. I never even thought of making such an assertion. But I did say, "If we set aside revelation, and try to prove the soul's immortality from reason alone, I fear we shall not succeed in convincing many that they have immortal souls." Surely this does not look as if I believed that the soul's mmortality is self-evident. The fact is, I said exactly the opposite. The atomic theory to which 'Scholasticus' r

fers," says Mr. Higgins, "is only a theory - and a good theory—sure enough." I beg to assure him that it is simply an hypothesis, and nothing more. Richter, Wurtz, Attfield, Fownes, and the great Dalton, who first revived it in modern times, and all modern physicists and chemists consider it an hypothesis. It is not perfect in its present form even as an hypothesis. Wurtz says: "Does this hypothesis gain our acceptance because it explains so many facts in chemistry and physics? By no means" (Atomic Theory, p. 330).

Mr. Higgins continues: "Modern philosophy and chemistry positively assert that all matter is absolutely indestructible. Modern science clearly shows that elements or atoms are immortal or indestructible. Is matter not really the very substance of the Infinite or God in which we live and die, and of which in some shape or other both our souls and our bodies are formed." Hence I argue: Matter is indestructible or immortal. But man's soul is matter. Therefore, man's soul is indestructible or immortal. Quod, as Euclid says, erat demonstrandum. "Compounds are mortal and destructible." The forms of matter are, but not the matter itself. The same atom found in the element is found in the compound, and if you reduce a compound to its constituent elements you have still the same atoms. By analogy, then, if you separate the soul from the body, both are still somewhere. This does not prove, of course, the immortality of the soul, but creates a presumption in its favor.

'Scholasticus' denies matter is indestructible. On Sept 161 said: "The indestructibility of matter ts an axiom with physicists and chemists." I hope I shall not be considered rude when I find fault with Mr. Higgins for attributing to me opin lons to which I did not give expression. charging me with inconsistency in my reference to Plato 'Scholasticus' is plainly mistaken. Let us see. I will give his own words: "I defy any Christian to find from one end of the New Testament to the other so full, clear and simple statement of the popular Christian doctrines of soul, sin and purgatory as can be found in Plato's Phædo, reciting the beautiful discourse of Socrates. Let Christians read this, and they will find that a few good things originated outside of Nazareth. In Socrates we find the true Christian type of immortality." Note what follows: "Plato's teachings on immortality, to which 'Scholasticus' refers for support, are not of the true Christian type at all, but are more nearly like those of Buddhism, if not identical with it." Let the reader judge.

Mr. Higgins says "that there is not a particle of evidence that the personality continues after the death of the body" I grant it. But what has that to do with the immortality of the soul? Taking Mr. Higgins's views on matter and

oul, I argue thus. The soul is an entity or it is not. If not, it can neither be mortal nor immortal. If an entity, it must be matter according to Mr. Higgins. But according to him matter is immortal. Therefore, the soul, if an entity, is immortal. The soul is matter, or it is not. If matter, it is immortal, according to Mr. Higgins. If it is not matter, there is no such thing as a soul, for according to him nothing exists except matter. Therefore, if we have a soul, it must be immortal. Or, man has a soul or he has not. If he has not, where is the use of talking so much about it? If he has, it must be matter. But matter is immortal. Therefore the soul is immortal. Plate Aristotle or Duns Scotus could not find a flaw in the above argument.

How beautifully does the poet express the thoughts of the chemist, the physicist and

There is no death! The dust we tread.
Shall change beneath the summer showers.
To golden grain or mellowed fruit.
Or fainbow linted flowers.

There is no death i the leaves may fall, And flowers may fade and pays away They only wait through wintry h surs The coming of the May.

And ever near us though unseen.
The dear immortal apirity tread:
For all the boundless universe
Is life—there are no dead.
TRENTON, Oct 10. SCHOOL SCHOLASTICUS

Historic Immortality-Pagan and Christian TO THE EDITOR OF THE SUN-Sir: In my previous letter of Oct. 9, in answer to "Scholasticus, was not able to cover two important points criticised by him, viz, my statements as to the historical status of the doctrine of immortality and my alleged "inconsistency" in the references to Plato. Scholasticus" tries to overthrow my three points

follows: 1st. That the Jews originally had no

definite belief in this doctrine of personal immor tality; 2nd. That both Jew and Christians this doctrine in its definite fullness from the pagen world, and 3rd. That neither Jewish or Christian Scripture contains anywhere so clear a statement of the Christian's own doctrine as can

be found in pagan literature existing long before the time of Christ. Now I find that my critic has not affected these points in the least, but has actually confirmed them by his references, as I will soon show. For example, he has asserted that the Jews did have some ideas of a future state, which is quite true, and has not been denied by me. But I insist that these ideas were very slight and vague, as I have said already, and that the Jews had no clearly defined ideas on the subject, as the so-called pagans all around them had. What the Jews or Christians finally got they seem undoubtedly to have absorbed from these pagans. Indeed, the quotation from Ecclesiasticus xii. 7, given by "Scholasticus" fully sustains my point, as it is in itself a good instance of this very vagueness of the Jewish belief, though it seems to be about the best for his se which the whole Jewish Scripture affords; "The body shall return to the earth as it was, and the spirit shall return to God who gave it." This is a very vague statement for personal immortality. as it can be made to fit the Platonic or Buddhistic onception, or even the annihilistic, just as well as the Christian or Socratic, if not better. Fur thermore, I will remind "Scholasticus" that this is an unfortunate reference for him and proves my case and not his, for according to modern Biblical critics, this Scripture belongs to a later period of Jewish history, about 200 B. C., when they had een more influenced by pagan beliefs, and not to the period of the "original" Jews; and he will also please remember that Plato's "Phaedo," to which I have referred, antedates Ecclesiasticus by about 200 years: Let any one now read, not only the verse quoted, but the whole chapter referred to and then compare it with the exposition of the Greek doctrine by Socrates in two or three pages of Plato's "Phaedo," and he will see that my point is impregnable beyond question-the Jawish Scripture containing nothing but the vaguest statement, whereas the Socratic scripture has the not identical with the detailed belief of the ortho-

For example, contrast the vague phrase jus quoted from the Hebrew Scripture with these lucid extracts from the Socratic scripture.

Those also who are remarkable for having led holy lives are released from this earthly prison [the first state of the dead] and go to their pure home which is above and dwell in the purer earth [the second state); and those who have duly purified them-seives with philosophy (wisdom and righteousness) live henceforth altogether without the body in mansions fairer far than these which may not be described, and of which the time would fail me to tell.

Therefore I say, let a man be of good chees about his soul who has cast away the pleasures and ornaments of the body as allen to him, and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance and justice and courage and nobility and truth in these arrayed she is ready to go on her journey to the world below when her time comes.

Then, Cebes, beyond question the soul is immortal and imperishable and our souls will truly exist in another world. . . But then, O my friends, he said, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time, which is called life, but of eternity! And, the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body but of their own evil together with their souls. But now as the soul plainly appears to be immortal there is no release or salvation from evil except the attainment of the highest virtue and wisdom."—Plato's Phaedo, Jonesti's Translation.

Now, let us take up the Apostles' Creed for a noment, and note some of the Greek or Socratic doctrines it contains. "He descended into hell the third day He rose again from the dead; He ascended into heaven." The Church takes pains to explain that the "hell" here referred to is not the hell of the damned, but the "limbo" or preparatory prison in which the redeemed souls are held previous to their release and ascent to heaven. How this corresponds to the "earthly prison" of the Socratic scripture, to which the soul first "descends," and to the "pure home which is above," to which it afterward "ascends" and to "mansions fairer," etc., is obvious and needs no further re-mark from me. Note also how the "seventh heaven," of which the Greek-Christian-Jew Paul had a vision which he could not even describe rresponds to what Socrates hinted at.

My challenge therefore still holds perfectly good to Jew or Christian to find anywhere in their own Scriptures so full, clear and simple a state ment of personal immortality and future rewards and punishments as could be got from the mouth of Socrates in Plato's Phaedo, about two hundred years before Ecclesiasticus was written, about four hundred before Christ spoke on earth, and about five hundred years before a word of the

Now, finally, as to the inconsistency with which Scholasticus" charges me in reference to Plato. It will be noted that I stated that Plato's doctrine to which "Scholasticus" referred for support, was not like the Christian doctrine at all; that yet in Pisto's "Phaedo" would be found a better statement of Christian dectrine than can be found in the Christian Scriptures themselves. Now, these are simply historic literary facts, and there is no inconsistency in the least, because the fact is that Socrates and his pupil Plato taught different doc-trines, and, in the "Phaedo," Plato describes the teaching of Socrates, which, as I have shown, is practically identical with the Christian belief. Plato's own belief or doctrine, however, as is shown at several points in his works, is quite differen from this, and seems to be an immortality in which personality is extinguished, but the essentia elements or "substance" of the soul (whatever they be) are absorbed again in the Infinite. This is practically the same as the doctrine of Buddha, who preceded Plato only about 100 to 200 years and is quite analogous to the doctrine of modern chemistry and physics as regards all "matter" or This is also the kind of immortality which Schopenhauer believed in and not the Christian kind, as "Scholasticus" seems to think. Socrates and Plato may indeed be said to be the greatest exponents of the doctrine of the soul and its immortality, without exception, that ever existed in ancient times or perhaps in any time, and between them they seem to have used about every argument that has ever been used anywhere since. Socrates, however, favored the popular "personal" conception, such as prevailed among the ancient Greeks and Romans, and is now professed by the Christian world; whereas Plato, who was a greater traveller and wider student, seems to have favored the more subtle "imper

BROOKLYN, Oct. 11. CHAS. M. HIGGINS. A Hope That the Discussion Will Continue. TO THE EDITOR OF THE SUN,-Sir: It is greatly to be wished that there will be no truce called to this discussion, as suggested in to day's SUN. For, as you say, in a former editorial, it is the greatest question of all, and you are evidently doing better work than the pulpit, of late, in presenting the subject. In religion, as in poli-tics, when a great reform is to be accomplished. it is safe to refer it to the people to improve the situation. According to modern evidences as to the creation of our planet and the development of the different forms and conditions of life on it the results or processes of solar energy—that creation has taken place within the limits of time. And when the earth has lived its life or served its time, and is in this respect practically destroyed, by all such forms of energy becoming dissipated and dead, is it not absurd to suppose that an intangible, indefinite entity called the soul, in the human race, should take on for each one of us

prevails in the Buddhist and Oriental world.

an eternal, individual personality?

Why not accept the truth and build our edu cation on its solid basis, rather than waste our best energies in trying to show that the impossible is possible? Our race should be wiser, happier and better when taught to make the best and most of our real and practical life, with all its possibilities and certain ties, than it has been made by the unsustained claim that death is not death, and that an imaginary life without form, substance or location, is "our being's end O. H. BAILEY.

NEW YORK, Oct. 9. The Soul the Natural Man. TO THE EDITOR OF THE SUN-Sir: If Mr

Emile Pickhardt had read my letter more carefully he would have seen that I did not say the soul returned to God who gave it, or "loaned it," or "ceded it." He makes the same mistake that many other persons do (and some of them no-table as theologians), of confounding the soul and spirit of man in their efforts to prove the immortalty of the soul. The Westminster Confession of Faith commits the same error.

To define the soul more accurately upon the authority of the Bible, it is the natural man, or natural condition - a living creature, and not a distinct "something," or entity, apart from the body. If it was an entity I believe scientists would have discovered it ere this. In the language of another: "The truth from the Bible is just the opposite of the popular idea concerning the According to the Bible usage, the soul is the animal part of man, so to speak; it is 'the natural man,' of the earth earthy; and hence, like everything else earthy, is ultimately to perish; in fact, the soul must perish or else the man, the 'new man,' the man created after God in right-cousness and true holiness, would never appear. The popular idea of the soul is, in fact, a thro logical reversal, f. e., it is a religious idea which is not only unscriptural, and, therefore, untruth ful, but also it is just the opposite of the truth. as far from the truth as it possibly could be

"In Genesis there are two accounts of creation The first account gives us a mystic prophecy of what man (the race) will be when finishedwhen fully created in the image and likeness of God -for there has never been but the one man so created, and he was Jesus Christ, who is the pattern man after whom the whole race is being fashioned. 'Let us make man after our image can be interpreted only by that passage in Romans iv., 17: 'God calleth those things that be not as though they were.' In Genesis ii, is the historical account, and man

was created like all the rest of the animals, not one whit different. He was made of "dust of the earth" as they were, he became a "living creature" as did they; and there is absolutely nothing to show that man was in anything different from other animals except in degree. The terms "liv-ing soul" and "living creature" in the original language are the same, and are translated "living soul" in reference to man in the common version for the very obvious reason of supporting the "immortal soul" doctrine. In Genesis ii., 19, " what soever Adam called every living creature that was the name thereof," could be just as correctly translated, "whatsoever Adam called every living soul that was the name thereof." The same expression occurs hundreds of times in other portions of the Old Testament, all referring to the brute creation, and from them the force of the expression may be plainly seen; it has not the slightest reference to an immortal soul, unless indeed, dumb beasts have immortal souls. Coming to the New Testament, the death of Christ fully sustains that view and disproves the popular one. Jesus had no "immortal soul" that when he died went to heaven while his body was all that was laid in Joseph's tomb; it is positively declared that the soul of Jesus (whatever is meant by that term) went into the grave, (read Acts ii.), and we know, at least, that Jesus did not ascend to His Father when He died, for this He plainly declared to many (John xx., 17).

The soul, then, is "the natural man"; it belongs to "the things that are seen which are temporal," and must pass away and perish in order that the spiritual may appear. God's order, according to St. Paul in I. Cor., xv., is "first the natural, afterward that which is spiritual; there is a natural body and there is a spiritual body." The words natural and spiritual are contrasted. The word rendered natural is in the original a derivative from the word psyche; so that if the Greek word psyche means soul, then psychical, derived from it, should mean soulical, so that we may translate the above thus: "First the natural or soulical or animal condition, afterward that which is spiritual, finished or complete; there is a soulical body and there is a spiritual body." "The first Adam be came a living soul, or living creature, or an mal, the last Adam a life-giving spirit."

In Mark viii. 34-37, we read: "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's the same shall save it. For what shall it profit man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul" The interpretation of thi text, according to the popular creed, is generally supposed to be that it is better to sacrifice one natural life rather than that the soul should be lost; better that a man should suffer a martyr' death than lose his immortal soul, and the word ing in our common version seems to bear out this interpretation; but when we know that the word "life" and the word "soul" are both from the same word in the original, the passage seems very dif-In confirmation of this see the revised version. The passage above could be just as correctly and more intelligibly translated: "Whosoever shall save his soul shall lose it; but whosoever shall lose his soul for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own life." Or what shall a man give in exchange for his life? i. e., his natural, soulical or animal life. Read A. P. Adams in "The Spirit of the Word."

There are numerous other passages in the Bible which will bear out this view and disclose the fact that the translators of our common ver sion labored to support the doctrine of the "immortality of the soul," but space forbids their enumeration. It can be convincingly shown that they were influenced by bias and prejudice and even went so far as to incur the charge of literary dishonesty, "handling the Word of God deceitfully." Jesus said: "My soul is exceeding sorrowful, even unto death"; and His soul died and went into the grave, and so must the soul of every human being, there to await the resurrection, just as Jesus did. Therefore, the soul is mortal, not immortal. But this mortal dicable soul shall put on immortality; this corruptible shall put on incorruption. When In the resurrection when we get the victory over death and the grave. If the resurrection is myth, no soul will ever experience consciousness after death; all are perished. So teach the Scriptures. W. H. RHINEHART.

WHERLING, W. Va., Oct. 12.

This Correspondence Regarded as the Best on of the Subject Obtainable. TO THE EDITOR OF THE SUN - Sir: I ven ture to suggest and express the hope that THE SUN will publish in pamphlet or book form the letters which have appeared in its columns during the past two months upon the great questions of the evidence of the existence of God and of the immortality of the soul, for nowhere else in literature can be found such an interesting and original discussion of those subjects. The text books and other writings upon the propædeutics sonal" conception as the more tenable, such as of theology as a rule assume as facts the very questions which are so ably dealt with by your correspondents; and when "proofs" are given in such works they are always (what may be called) the conventional arguments of theologians, which are assumed by them to be conclusive, such as the argument drawn from design in the world, from man's longing for and asserted instinctive belief in a future life, &c.

We never find in them such a fair presentation of the questions as would be offered by a full state-ment of the reasons for the doubts and unbeliefs of so many. It is the free and vigorous expres sion of those doubts and the reasons for them that makes the letters published in THE SUN valuable and instructive. No single work of which I am aware (not excepting Gratry's ponder-ous "Guide to the Knowledge of God") gives arguments and reasoning on both sides of these high questions so varied and forcible as are contained in some of the publications in THE SI'N TENTH NEW JERSEY. OCT. 11.

Immortality Attainable by Obedience to

God's Will. TO THE EDITOR OF THE SUN-Sit When man who has been brought up to believe in the immortality of the soul reads or hears the Scrip tural statement, "The soul that sinneth, it shall die," he immediately and instinctively says to himself: "That does not mean actual death, but means that the soul dies or becomes in time ob-livious of all good influences, degraded and lost to righteousness and happiness

Another man, who has had no religious training of a so-called orthodox nature, will say to bimself: "Here is a declarative statement claiming the authority of the Deity, the Creator of man, who should, and no doubt does know, what He is talking about. Man, therefore, to the mind of God,

is a soul accountable to his Maker and is capable of death."

Here are two ideas diametrically opposed to each other. The one comes from the reasoning of a free, intelligent mind; the other from the effect of doctrinal interpretation imbibed in youth, which has taken the place of reason and acts whenever religious questions come up, making it almost impossible for a person, so indoctrined, to arrive at the true teachings of the Scriptures, either on this or other important Bible subjects, such as the Trinity, everlasting punishment,

Kingdom of God, &c.
If people could and would read the Scripture as they do any other book, understanding the words used in their obvious and natural signification, there would be little or no trouble. teachers for generations are entirely to blame for the present state of both belief and unbelief, in the same manner as the teachers among the Jewish people before and at Christ's day were to blame for the unbelief they exhibited, so strongly as to call forth from Him (Matt. xv., 6 and Mari vi., 13): "Thus have ye made the commandmen of God of non-effect by your traditions." The traditions or teachings of generations of theo logians are responsible for the so-called great in erent and almost universal present belief in the doctrine of the immortality of the soul

The Scriptures, rightly understood, do not teach this doctrine at all. Your correspondents appear to recognize that fact; but, not wishing give up their belief, seek for proof or backing for their arguments by appealing to the philos ophies of heathen writers, such as Plato, not seen ing to realize that in so doing they tacitly acknowl edge their own want of faith in the positive state ments of the Bible and that they do not want to be guided by it when it interferes with some cher shed notion of their own.

Judging from the voluminous correspondence which you have published upon this subject, one is forced to the conclusion that it is impossible for the learned, either in science or philosophy o prove or disprove the theory that man is pos sessed of an immortal soul. Would it not there fore be the part of wisdom to stop trying to de what is impossible, and accept and act upon the

First The Deity, Creator of the universe and nan, can be the only authority acceptable as to the nature of man and his destiny. Second - The Hebrew Scriptures and the New

Testament, viz: the Bible, are the only writings that claim to have come to man through the direct suggestion of God (II Tim. iii: 16). Third - The Bible contains many prophecie

which history proves to have been fulfilled. Chris Himself having come, according to the Script ires, endorses them positively. hey are worthy of acceptance and belief.

Fourth-The Bible teaches both directly and ndirectly that "God only hath immortality"; (I Tim.vi., 16) or an immortal soul, if you like, viz. He only possesses inherent deathlessness and has the undoubted power and right to give this quality or withhold it from man, according to His pleasure Fifth-The Bible teaches that God in His pleas are and infinite mercy has provided a way where by men may attain to the glorious state of immor

Sixth-It is, then, man's duty and privilege t study and search the Scriptures (John v., 39) in order to understand that way, with free, un biased mind, humbly willing to accept His plan and provisions, casting away to the owls and bats all preconceived ideas and notions of their own.

from the Point of View of a Roman Catholic TO THE EDITOR OF THE SUN - Sir. The article of Jo-day on immortality, signed by Chas M. Higgins, is an illustration of Dr. Henry Brann's amiliar saw, viz: that it is a course of logic and netaphysics in a Catholic college that our modern philosophers and scientists need of

Mr. Higgins, like many of his brethren, has nade this mistake, that he assumes the total ubject of predication, the senses of man, or sensitive man. This may answer the purposes of medical examination of man, but it is too nar row a field for a philosophical speculation. Fo re know that some actions or manifestations of life in ourselves are such as cannot be attrib ited to the senses, or our sensitive parts We know, too, from daily observation, that the ontrast between life and death is so marked, that it imports more than the blotting out of the Death is a privation of that principle which gives not only life, but being. Conse quent upon death is corruption. Stones are not dead, because they never lived. The higher the form and manifestations of life, the higher is also the being endowed with life.

Now, we know that the life of man is, above all. an intellectual life. But the manifestations of ntellect have never been observed in matter, not even in the purely sensitive creation, in the ani mals. Nay, intellectual life is such of its nature as cannot be material; it is comprehension, knowedge, choice and deliberation—actions, which presup pose liberty innate and consciousness of self. his in turn supposes a reverting of the life principale within itself—a self-penetration, and this prerogative cannot be vindicated for anything but a simple substance. Atoms cannot penetrate one another except by dislocation, but this process would never tend toward the unity of an act, such unity as is manifest in all the acts of what we call

mind and will. Therefore, the principle of life in man is a sub stance, i. e., a being capable of existence for itself; simple, and if you will, spiritual. Such is our oul; and as such, God may destroy it, as He has made it; but if he does not destroy by a positive decree, it shall live forever, because the element of destruction, composition, is not in it.
BROOKLYN, Oct. 11. JOSEPH REITER.

An Argument for Immortality.

TO THE EDITOR OF THE SUN-Sir: I do not now myself as a thought or act, but as the thin ker or the actor; not as mere qualities, but as the real, oncrete, subject of many qualities. The consciousness of self is knowledge of the agent in the ction, of the subject in its properties, of the being in its manifestations. It reaches quite to the centre of the idea of being and quite to its surface in its manifestations. This power, knowing itself in consciousness as rational, sensitive, efficient, free, is the soul or spirit. Consciousness affirms it. f conscience is false in this testimony, it is false in all; if I do not know my own existence. I do not know anything.

Therefore my soul being a substance, is inde-structible, although it may change, increase or decrease. We cannot see gravitation, yet are sure it is, by means of the hypothetical or Newtonian method. In like manner we are sure of the existence of our spirit or ego. The idea of immortality is a fundamental and universal belief. In time science will confirm its truth in a full degree. These thoughts are taken from a great master and applied to this case.

A Free and Able Discussion.

TO THE EDITOR OF THE BUN-Sir: I want to thank you for giving the letters on immortality such liberal space in your columns. It bespeaks your confidence in the intelligence and dis-crimination of your readers. The only true discussion worthy of the name should be free.

"Hear all sides." You have fairly met this requirement and you are to be congratulated on such an interesting and correct staff of cor-respondents. I thank them also for their gen-erous efforts.

CHARLESTON, S. C., Oct. 12. rous efforts, Charleston, S. C., Oct. 12.



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TRANSVAAL PRONTIERS.

The Points That | now Attract Attention a Probable Scenes of Hostilities.

Six points along the frontiers of the South African Republic and Orange Free State are now of special interest either because they are the centres where the Boers are massing their forces or because they are strategic positions where the British may advance into the territory of their enemy with the least bloodshed and difficulty. The chief centre of activity at present is near the apex of the acute northern angle of Natal where it pushes its mountain-walled tongue of land up into the plateau on which the South African Republic is altuated. Nearly all the Boor towns on the plateau around this gateway and the Natal towns on the plain to the south and along the railroad leading up through the valley to the

The Boer towns are the merest hamlets in egion, partly of farms on the plateau and of mountains in the little strip where the Transvaal frontier includes some high hills. Most of these Boer hamlets have sprung up since th



TWO OF THE BOLE PARSES. The Boers are said to have entered Natal through Laing's Nek, where the railroad from Durban to Pretoria runs and through Van Beenen's Pass from the Orange Free State.

railroad from Durban to Pretoria was built and the most important among them is the adminis-trative town of the district, Wakkerstroom, some miles to the east of the railroad, where the Boers are said to have mounted a big gun to defend the! place, with its "county building" and its few stores and churches and a hundred or so houses, against attack. Volksrust, right on the railroad, where is now encamped the first large force the Boers sent to the frontier, a a railroad station and so is Sandspruit which s on the road about fifteen miles to the northwest, and the Boer camps are now scattered along between this place and Volksrust. This last named place is right on the frontier and is onfronted by Charlestown on the other side of the border, and their chief importance comes rom the fact that they are places where the customs are collected by the respective gov-

Newcastle, about twenty-five miles south of Charlestown, is the headquarters of Sir George White, who has about 12,000 British troops i that neighborhood to oppose any attempt of the Boers to advance on Durban. It is a town of considerable importance, with hotels, banks and newspapers. Almost all the Newcastles in the world are centres of the coal trade and this is the case with Natal's Newcastle, for all around it is the carboniferous district of the colony, about 1,400 square miles in extent with some seams over ten feet thick. It is estimated that two billion tons of good coal are tored up in these hills for future use. There are perhaps a thousand Europeans in New-castle. Between it and Charlestown are the battlefields that proved so fatal to the British n the war of 1880-81, at Iagogo, Majuba Hill and Laing's Nek, as the British are now spelling the name, though Greawell and other au-

thoritative writers spell it Lang Nek.

The British forces thus far have been rendezvousing at Newcastle, Dundee and Ladysmith, all on the line of the railroad. Dundee is the nearest of these towns to Zululand and 6,000 soldiers are stationed there to guard against the Boer invasion of Natal from that district of Zululand which became a part of the South African Republic a few years ago. Dundee is a small mining town and a flourishing coal-mining centre. Ladysmith, on the other hand is a bustling commercial town, the centre of trade for all that northern part of Natal and the junction where the railroad from Durban to Pretoria meets the line that runs northwest to Harrismith and Bethlehem in the Orange Free State. Thus trade goes briskly on from Ladysmith through the two passes over the Drakenberg mountaine leading in one direction into the Orange Free State and in the other into the Transvani.

The town has about 3,000 inhabitants most of whom are Europeans. There is a strong British garrison at Ladysmith and it is daily being reenforced. Thus we see at this main point of interest, on the one hand, a few Boer hamlets where the largest force of Boers has been mustered, ready to defend the plateau or to invade Natal; and on the other, a few Natal settlements, only one of which is of considerable size, where British troops are waiting to repel a hostile advance.

The next gathering point of Boer troops to the west is at and near Harrismith in the Orange Free State, where a force of the troops of that republic is on guard to preventa British invasion through the pass along the line of railroad between Ladysmith and Harrismith. This is known as Van Reenen's Pass, and Harrismith, which was named after Sir Harry Smith, a former English governor at the Cape is a thriving town and a centre of trade between Durban and the Orange Free State.

The British can win their way into the Boer republics through these two passes, it is believed, only by hard fighting and at the cost of many lives. It is reported that on this account they will attempt only the defence of these passes against any effort the Boers may make to pass through them and invade Natal; and that the British will seek an entrance into the South African Republic on the west, striking across the border from Vryburg or Mafeking, and making for Klerkedorp, which is the terminus of a railroad line running east to Pretoria. Klerksdorp is a bustling town close to the Vani River and about 3,000 Europeans live there. It is one of the gold mining centres of the Transvaal and is on one of the main trade routes to the capital of the country. The purpose of the British would be to seize the railroad terminating there, and use it, if possible, in their advance on the capital.

The Boers are watching this western frontier as they expect an attack on that side. They have a force of several thousand men in the neighborhood of Mafeking and that British settlement is in a state of great alarm as it also fears an attack. The town is on the of railroad from Kimberley to Buluwayo and is the headquarters of the British occupation in Bechuanaland.

The Boers also distrust the British intentions on the northern border, as they think it very likely that an attempt will be made to invade the Transvaal from the settlements in Rhodesia, whence Jameson set out on his ill-starred raid. The British population of that part of Rhodesia bordering on the Transvani is not accurately known, but the miners and the soldiers who have been permitted to settle on allotments of land might undoubtedly supply several thousand men, and if the Rhodesians have any stomach for snother raid into the Transvaal, Fort Tuli, near the northern edge of the Boer country, is regarded as the probable point from which they will strike across

If the report is true that the Portuguese will permit the British to utilize the railroad from Delagoa Bay for the invasion of the Transveal. the Boers will have to guard another pass in the mountains, but they would probably be able to make it very difficult for their enemies to get through the rift in the Lebombo Mountains by which the railroad gains the plateau and goes on its way to Pretoria. This rift is

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The reason for this is plain. First, moisture of any kind cannot enter the bronchial tubes or lungs, consequently the treatments given with sprays, douches, atomizers or vapors do not reach the diseased parts. Secondly, the bacilli of catarrh, bronchitis and consumption grow with almost inconceivable rapidity in a few hours; hence, treatments, even once every day, cannot prevent their increase; whereas,

hence, treatments, even once every day, cannot prevent their increase; whereas, Booth's Inhaler, carried in the pocket, can be used at all times and in any place, every inhalation carrying death to the germs which cause the disease. These removed, the healing of the mucous membrane begins and continues until a permanent cure is effected, which seldom requires but a few weeks in the most severe cases.

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known as Komati Poort or Pass and it is a narow defile with a steep gradient. This was the only railroad which Krüger was anxious to have extended to Pretoria. He regarded Delagoa Bay as the natural outlet for the trade of his country, and most of the capi-

tal to extend the railroad from the mountains across the Transvaal to Pretoria was secured in Holland. As Dutchmen of the Netherlands have large investments in this railroad, any attempt to use it for the overthrow of the Boer republic will only add bitterness to their strong disapproval of the British attitude of hostility.

INDIANA'S FREAK FARMS.

eeches, Weasels, Tomcats, Skunks and Frogs Are Some of the Products. From the Indianopolis Sentinel,

VINCENNES, Oct. 8 .- For freak farming Indiana certainly takes the lead. Instead of depending on corn, wheat, rve and the manifold standbys, a great many farmers in Indiana are devoting their time and energy to raising other products, such as skunks, weasels, rabbits, frogs, ginseng, tomcats and noxious weeds. Indiana has six large skunk farms, and the industry is becoming so extensive that recently a "trust" has been formed. The pelts are very valuable, bringing from \$1.50 to \$2 apiece, according to

bringing from \$1.50 to \$2 apiece, according to the quality. The skunk farmers are now raising the brutes by the thousands. The young are pretty and do not demand much care, and are cheaply maintained and easily placed on the market, and are profitable.

At New Harmony, Posey county, there is a large family of Angors cats. Herman Eular, of that city, is a genuine farmer and tomcat jobber who has made a fortune in the handling of this breed of cats. He has sold over \$5.000 cats in the past year. He has sold some as high as \$50, and none for less than \$25. It will readily be seen that cats at \$25 apiece will make a man more money than any of the many cetals raised on the farm.

There is only one leech farm in Indiana, and that is probably the only one in the whole country. The industry is carried on in moss-filled years. The breeding leeches were shipped from

Germany some years ago, and all of the product is thoroughbred. The leech market is nothing compared with what it formerly was, when physicians prescribed an application of leeches for everything, from cold feet to a raging fever. Still there is a good demand for them and they bring a fancy price. They get pienty of food and will keep for an indefinite time.

There are four large rabbit farms in Indiana. The largest one is located at Wabash and covers sixty acres. The company is headed by Nathan Meyer and is known as the Wabash Belgian Hare Breeding and Importing Company. The company expects to raise 1,000,000 hares this year. The bunnies are fed on hay, and they consume about 280 pounds of green grass a day. Their pelts are in great demand and the meat is edible. Moreover, they sell as pets. From their hair the finest crush haits are made. Hares are easily handled and are preferable to akunka, and there is no danger of an "off" year.

For many years the farmers thought peppermint weeds obnoxious, and grubbed them out. To day there are three big peppermint farms in Indiana. The largest is located in St. Joseph county, and is owned by Mark Beeger. Another is on the Michigan Indiana line and is owned by some Poles, and the other is in Lake county, who use it to make the colors more solid. The

Its uses are numerous, but the greatest demand comes from the manufacturers of print fabrics, who use it to make the colors more solid. The successful peppermint farmer can make from \$75 to \$150 an acre from his land.

The most freakish line of freak farming is the new wrinkle in fattening the watermelon. Here the farmers steal a march on Nature and fatten them. They do it by performing a surgical operation on the stem, inserting a cotton fuse, which is passed through the cork of a bottle of sugar-sweetened water.

Aged Mr. Lawson's Young Family.

From the Regersville, Tenn., Star. Norman Lawson, who is about 84 years of see, has been married twice; has a wife and three small children now, the oldest one is 3 years and the youngest is 2 months.

From the Philadelphia Bulletin.

Jones says his wife has one saving quality as a cook."
"What is that?"
"She doesn't try."

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